

Primitive Infant-Baptism Reviv'd :

OR, AN

A C C O U N T

OF THE

Doctrine and Practice

OF THE

Two First CENTURIES,

Concerning the

Baptism of Infants;

In the Words of the *Sacred* and
Primitive Writers themselves.

By WILLIAM WHISTON, M. A.

*The like Figure whereunto even Baptism doth also now
save us ; not the putting away of the Filth of the
Flesh, but the Answer of a Good Conscience towards
God, 1 Pet. iii. 21.*

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An Account of the Doctrine and Practice of the Two First Centuries concerning the Baptism of Infants, &c.

PROPOSITION.

THOSE Little Children, or Infants, which are the Subjects of Christian Baptism, are not those of a few Days or Months old, but those of such an Age as are capable of Catechetick Instruction before their Baptism.

N. B. There being seldom much Occasion for Dispute, as to the Sense of the Words of the Original Texts and Testimonies relating to this Matter, I have not thought it necessary to set them down entirely in *Greek* and *Latin*, as I did formerly, on the like Occasion; but have generally contented my self with the *English* only.

N. B. That the Reader may the better understand many of the following Passages, and see how exactly the Form of Baptism in the Constitutions agrees to them, I shall here set down a short Account of it from the same Constitutions. As soon then as ever the Children of Christian Parents were capable, they were put into the Rank of the *Catechumens*, in which they staid ordinarily *Three Years*; towards the Conclusion of which they were admitted into the higher Rank of the *Illuminated*, in which they continu'd till *Easter*; and strictly observ'd the *Fasts* belonging to that Season; being still *catechis'd* and *illuminated* in the fundamental Doctrines of the Gospel, and at last had the very Apostles own *Creed* deliver'd or committed to them, as a sacred and secret *Depositum*. Then the Night of Watching before *Easter*, upon their renouncing the Devil, and associating themselves to Christ, they were Initiated, first by *Anointing with Oil*, then by *Trine Immersion into Water*, and lastly by *Confirmation*, or the *Seal of the Cross* made on their *Foreheads* with Ointment, and *Imposition of Hands*. The First, as a Type of the Effusion of the

Holy Ghost upon them; the Second, as a Representation of the *Burial* and *Resurrection* of Christ; the Third, as the Obligation of the *Covenants*: having at first entirely *put off* their *old Garments*, and afterwards *put on* those that were pure and *white*. Their Names were also suppos'd to be written in a Book, call'd *The Book of the Living*, or of *Life*, and they were now allow'd to call God their *Father*, and to use the *Lord's Prayer* as his Children by Adoption, and exhorted to keep their *Baptism*, and their *Soul*, and their *Garments* unspotted to the End of their Lives; the Prayers always being directed towards the *East*.

See the History of *John's Baptism*, and particularly of his baptizing our Saviour, *Mat. iii. Mark i. Luke. iii.*

Mat.] Then were there brought unto him *Little Children* (a), that he should put his Hands on them, and pray; and the Disciples rebuk'd them. But Jesus said, Suffer the *Little Children*, and forbid them not to come unto me; for of such is the Kingdom of Heaven. And he laid his Hands on them, and departed thence.—*Mark.*] And they brought *Little Children* (b) to him, that he should touch them; and his Disciples rebuked those that brought them. But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the *Little Children* to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a *little Child*, he shall not enter therein; and he took them up in his Arms, put his Hands upon them, and blessed them.—*Luke.*] And they brought unto him also *Infants* (c), that he would touch them; but when his Disciples saw it, they rebuk'd them. But Jesus call'd them unto him, and said, Suffer the *Little Children* to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a *Little Child*, shall in no wise enter therein.

N.B. Who are the youngest Subjects of Instruction and Baptism, we learn from these Texts; which are so frequently cited by the First Christians about Infant-Baptism, that they are of the greatest Consequence as to this Matter. And they are *Little Children* in *Mat.* and *Mark*, and *Infants* in *Luke*, that is, (d) plainly *Children*, not yet grown up to be Men; such as wanted Directors to conduct and instruct them. Indeed such as were under, or not much above *Twelve Years* of Age, and no other; I name that Age particularly, because the former Word (e) *παιδια*, *Little Children*, which the oftneft occurs in this Matter, and is frequently us'd in the New Testament for *Babes* or *Infants* in our

(a) *Mat. XIX. 13, 14, 15.* (b) *Mark X. 13, 14, 15, 16.*
 (c) *Luk. XVIII. 15, 16, 17.* (d) See 2 *Tim. III. 15.* 1 *Pet. II. 2.*
Mat. XVIII. 2, 3, 4, 5. *Mark IX. 21, 24, 36, 37.* *Luk. VII. 32.*
IX. 47, 48. 1 *Cor. XIV. 19, 20.* (e) *Mark V. 39*——42.

modern Sense also, is yet Four times apply'd by Mark to a Girl of that Age; which therefore is a sure Rule to us herein.

When the King came in to see the Guests, he saw there a Man which had not on a *Wedding Garment* (a). And he saith unto him, Friend, how camest thou in hither; not having a *Wedding Garment*? and he was speechless. [See this well expounded in the *Recognitions* below.]

Go ye therefore and teach all Nations, baptizing them [or dipping them] unto the Name of the Father, and of the Son, and of the Holy Ghost (b); teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the End of the World. Amen. [See this Original Command for Baptism quoted and confirm'd by the following Authors, *Constitut. lib. ii. c. 26. lib. iii. c. 16. lib. v. c. 7. lib. vi. c. 15. lib. vii. c. 22, 40, 43. Can. xlix. l. Ignat. ad Philadelph. §. 9. Recogn. lib. i. §. 69. lib. iii. §. 67. lib. vi. §. 9. Just. Apol. i. in calce. Tertul. passim.*]

N. B. This Original Command for Christian Baptism does plainly suppose, that Persons must be first instructed, and thereby made Disciples before they are to be baptiz'd.

Mark.] He that believeth (c) and is baptized, shall be saved; but he that believeth not, shall be damned.

Luke.] That thou mightest know the Certainty of those Things, *οὗτοι οὗν κατηχησάντων*, wherein thou hast been catechiz'd. (d). [Here follow the rest of the Texts belonging to Catechizing, under that Name.]

This Man was catechiz'd (e) in the way of the Lord.

Being catechiz'd (f) out of the Law.

That by my Voice I might catechize (g) others also.

Let him that is catechiz'd (h) in the Word, communicate to him that catechizes him, in all good things.

N. B. Since the Order of *Catechumens*, and the Solemnity of catechizing them is so certain in all Primitive Antiquity, 'tis very unfair in Interpreters to render the Greek Words thereto belonging, or alluding, by others of no such solemn Signification. If we should always render the solemn Word *ευχαριστία*, by the plain one of *Thanksgiving*, when it denoted the *Eucharist*, we should be deem'd ill Translators. Now those who in the present Case avoid the Words *Catechise* and *Catechumens*, which are in the Original, must be almost as ill Translators as the other.

John.] The same is he that baptizeth with the Holy Ghost (i). See *Acts i. 5. xi. 16.*

Jesus answer'd, Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit (k), he cannot enter in the Kingdom of God.

(a) Mat. XXII. 11, 12.

(b) XXVIII. 19, 20.

(c) Mark XVI. 16.

(d) Luke i. 4.

(e) *Act.* XVIII. 25.

(f) *Rom.* ii. 18.

(g) *1 Cor.* XIV. 19.

(h) *Gal.* VI. 6.

(i) *Joh.* I. 33.

(k) *III.* 5.

(* 3)

N. B.

N. B. That *Regeneration*, and the like Words, are here and else, where generally, if not constantly, us'd with relation to *Baptismal Regeneration*, is undeniable; but not as supposing the bare outward Ceremony of Baptism to deserve such a Name, but as accompany'd with that real inward Change, Renovation, and Holy Disposition which is signify'd, produc'd, or improv'd at the same, by the powerful Influence of that Blessed Spirit, who is ever suppos'd to be communicated therein.

Acts. Then Peter said unto them, *Repent* and be *Baptiz'd* (a) every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost. For the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call. — Then they that gladly receiv'd the Word were baptiz'd (b); and the same Day there were added unto them about Three Thousand Souls.

When they believ'd Philip (c) preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptiz'd both Men and Women.

Only they were baptiz'd unto (d) the Name of the Lord Jesus.

N. B. This Baptizing unto the Name of the Lord Jesus here and elsewhere, is only the baptizing unto his Death; but not the using any other than the known Form, unto the Name of the Father, and of the Son, and of the Holy Ghost; as appears by abundance of other Passages hereto relating, which will occur in the future Course of this Account.

Then Philip (e) open'd his Mouth, and began at the same Scripture, and preach'd unto him Jesus. And as they went on their way, they came unto a certain Water: and the Eunuch said, See here is Water: What doth hinder me to be baptiz'd? And Philip said, If thou believest with all thine Heart, thou mayst. And he answer'd, and said, I believe that Jesus Christ is the Son of God. And he commanded the Chariot to stand still: and they went down both into the Water, both Philip and the Eunuch, and he baptiz'd him.

The Disciples were call'd Christians (f) [the Anointed] first in Antioch.

Lydia (g) attended unto the things that were spoken of Paul. And she was baptiz'd, and her Household, &c.

They said, Believe (h) on the Lord Jesus Christ, and thou shalt be saved, and thy House. And they spake unto him the Word of the Lord, and to all that were in his House. And he took them the same Hour of the Night, and washed their Stripes, and was baptiz'd, he and all his straightway. And when he had brought them into his

(a) Acts. II. 38, 39. (b) Ver. 41. (c) VIII. 12. (d) Ver. 16.
(e) Ver. 35—38. (f) XI. 25. (g) XVI. 14, 15. (h) Ver. 31—34.
(b) Ver. 31—34. (g) Ver. 14, 15. (h) Ver. 31—34.

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House, he set Meat before them, and rejoic'd, *believing in God with all his House.*

Many of the *Corinthians* (a) hearing, *believed*, and were *baptized*.

Paul (b) said unto them, Have ye received the *Holy Ghost* since ye *believed*? And they said unto him, We have not so much as heard whether there be any *Holy Ghost*, [whether the *Holy Ghost* be yet given.] And he said unto them, Unto what then were ye *baptized*? and they said, Unto *John's Baptism*. Then said *Paul*, *John* verily *baptized* with the *Baptism of Repentance*, saying unto the People, That they should *believe* on him which should come after him, that is, on *Christ Jesus*. When they heard this, they were *baptized* unto the Name of the Lord *Jesus*.

And now why tarriest thou? Arise, and be *baptized* (c), and wash away thy Sins, calling on the Name of the Lord.

Romans.] Know ye not that so many of us as have been *baptized* (d) unto *Jesus Christ* have been *baptized* unto his Death? Therefore we are buried with him by *Baptism* unto Death: that like as *Christ* also was raised up by the Glory of the Father, so we also should walk in Newness of Life.

N. B. It seems plain from this place, as the Learned Mr. Gale (e) observes, that when this Epistle was written there had been no Christians baptiz'd but by *Dipping*, or representing *Christ's Death*, *Burial*, and *Resurrection* therein, which is the Design of the *Immersion* and *Emerision* of the Person baptiz'd; but which is lost in *Affusion* and *Sprinkling*: Nor is it much less plain here, that there were none of those baptiz'd Christians then, but such as were capable of walking in Newness of Life, in Conformity to *Christ's Resurrection* therein represented: which Text therefore deserves to be greatly consider'd upon this Occasion.

1 Corinthians.] Were ye *baptized* unto the Name of *Paul* (f)? Lest any should say that I had *baptized* unto mine own Name. And I *baptized* also the Household of *Stephanas*.

The unbelieving Husband is sanctify'd by the Wife; and the unbelieving Wife is sanctify'd by the Husband (g): else were your Children Unclean, but now are they Holy. [See *Tertullian's Exposition* below.]

They were all *baptized* unto *Moses* (h), in the Cloud, and in the Sea.

By one Spirit (i) are we all *baptized* unto one Body; ——— and have been all made to drink unto one Spirit.

(a) *Act*. XVIII. 8.

(b) XIX. 2——5.

(c) XXII. 16.

(d) *Rom*. VI. 3, 4.

(e) *Reflections on Mr. Wall*, p, 189.

(f) *1 Cor*. I. 13, 15, 16,

(g) VII. 14.

(h) X. 2.

(i) XII. 13.

Else what shall they do that are baptized *over* (a), or *for the Dead*, if the Dead rise not at all? Why are they then *baptized over*, or *for the Dead*?

N. B. The true Meaning of this hitherto obscure Phrase, *κατη-
βησθαι ὑπὲρ τῶν νεκρῶν*, Baptized over, or for the dead, seems to be this, that some Christians were baptized in the Dormitories, or over the Graves of the Deceas'd, and of the Martyrs, in hopes of their Resurrection; just as the Constitutions (b) speak of some Christian Assemblies, and their Reading, and Singing, &c. there, *ὑπὲρ τῶν κακοκημιμένων μαρτύρων. κ. τ. λ.* over the Martyrs deceas'd, &c. or on their account, and in Hopes of their Resurrection

[2 Corinthians] Now he which confirms (c) us with you, and hath anointed us is God; who hath also sealed us, and given the Earnest of the Spirit in our Hearts. [For this Sealing, see Rom. IV. 11. 1 Cor. IX. 2.] [Galatians.] For as many of you as have been baptized unto Christ (d), have put on Christ.

In whom also after that ye believed (e), ye were sealed with that Holy Spirit of Promise: which is the Earnest of our Inheritance.

—The Eyes of your Understanding being illuminated (f).

There is one Body and one Spirit (g), even as ye are call'd in one Hope of your Calling; one Lord, one Faith, one Baptism, one God and Father of all. [Of one Baptism, see the Constitutions, L. vi. c. 15.]

That ye put off, concerning the former Conversation, the Old Man (h), which is corrupt, according to the deceitful Lusts; and be renew'd in the Spirit of your Mind; and that ye put on the New Man; which after God is created in Righteousness, and true Holiness. See Coloss. iii. 8, 10, 12.

And grieve not the Holy Spirit (i) of God, whereby ye are sealed unto the Day of Redemption.

[Colossians.] In whom also ye are circumcis'd with the Circumcision made without hands; in putting off (k) the Body of the Sins of the Flesh, by the Circumcision of Christ. Buried with him in Baptism; wherein also you are risen with him, &c.

[Titus.] Not by Works of Righteousness which we have done, but according to his Mercy he sav'd us, by the washing of Regeneration, and renewing of the Holy Ghost. (l)

[Hebr.] Ye are become such as have need of Milk, (m) and not of strong Meat: for every one that useth Milk is unskilful in the Word of Righteousness, for he is an Infant. But strong Meat belongeth to them that are of full Age, even those who by reason of use have

(a) 1 Cor. XV. 29. (b) L. VI. c. 30. (c) 2 Cor. I. 21, 22. (d) Gal. III. 27. (e) Eph. I. 13, 14. (f) 1 Pet. 1. 18. (g) IV. 4, 5, 6. (h) IV. 22, 23, 24. (i) 1 Pet. 3. 10. (k) Coloss. II. 11, 12. (l) Tit. III. 5. (m) Heb. V. 12, 13, 14. their

their Senses exercis'd to discern both Good and Evil. (a) Therefore leaving the word of the beginning of Christ, let us go on to perfection; not laying again the foundation of Repentance from dead Works, and of Faith towards God, of the Doctrine of Baptisms, [of Immersions,] and of laying of on Hands, and of the Resurrection of the Dead, and of eternal Judgment — It is impossible for those who have been once illuminated, and have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come, &c.

N. B. Whether this Language of (b) Milk belonging to Infants, of feeding with Milk, of tasting of the heavenly Gift, of tasting the good Word of God, of tasting that the Lord is gracious, and of the sincere Milk of the Word, in Paul and Peter, (c) and of Milk and Honey in Barnabas below; refers to any original Custom of giving the newly-baptized Milk, or Milk and Honey, as some suppose, I very much doubt: since all these Expressions may perhaps be Allusions to Milk, or Milk and Honey, the earliest earthly Food of all Children, as Catechetick Instruction before Baptism is the earliest spiritual Food of Christian Children or Catechumens; tho indeed some of these Passages may belong to the tasting the Bread and Cup in the Eucharist after Baptism. Nor do I know of any direct early Authority for the former Custom, in all Antiquity; excepting Tertullian for the West or Africa. For as to the Marcionite Practice which he mentions as earlier, the thing is more to be suspected on that account; especially when Clement of Alexandria, on the fairest Opportunity, says nothing at all of it. (d)

N. B. It is also here to be much observ'd, that all the Heads or Articles of Catechetick Instruction mention'd by Paul in this place, are in the Catechetick Instructions, and Form of Baptism in the Constitutions; and that in particular, Paul plainly speaks of those Baptisms or Immersions in the plural number, as also of that laying on of Hands which are so evident in the Constitution Account of Baptism, and of which otherwise no fair Sense can be given.

Having our (e) Heart sprinkled from an evil Conscience, and our Bodies washed with pure Water.

Call to remembrance the former days in which after ye were illuminated, (f) ye endur'd a great Fight of Afflictions.

1 Peter.] As new-born Infants, (g) desire the sincere Milk of the Word, that ye may grow thereby.

The like Antitype wherunto even Baptism doth also now save us, (not the putting away the Filth of the Flesh, but the answer of a good Conscience towards God) by the Resurrection of Jesus Christ (h).

1 John.] Ye have an Unction (i) from the Holy One, and ye know all things.

(a) Heb. vi. 1, 2, 4, 5. (b) 1 Cor. iii. 2. (c) 1 Pet. ii. 2, 3.
 (d) Pædag. L. I. p. 98, &c. (e) Heb. x. 22, 23. (f) x. 32.
 (g) 1 Pet. ii. 2. (h) iii. 21. (i) 1 John ii. 20. But

But the *Anointing* (a) which ye have received of him abideth in you; and ye need not that any Man teach you: but as the same *Anointing* teacheth you all things, and is Truth, and is no Lye; and even as it hath taught you ye shall abide in him.

Jude.] Hating even the *Garment spotted* (b) by the Fleth.

Apocalypse.] I will give him a *white Stone*, (c) and in the Stone a new Name written, which no Man knoweth, saving he that receiveth it. See iii. 12. xix. 12.

Thou hast a few Names even in *Sardis* (d) which have not defiled their *Garments*; and they shall walk with me in *white*, for they are worthy. He that overcometh, the same shall be clothed in *white Raiment*; and I will not blot out his Name out of the *Book of Life*. See as to this *white Garment* also Ver. 18. Chap. iv. 4. vi. 11. vii. 9. 13. xv. 6. xix. 14. and as to this *Book of Life*, Heb. xii. 23. *Apoc.* xiii. 8. xvii. 8. xx. 15. xi. 27. xxii. 19.

I saw another Angel ascending from the *East*, (e) having the *Seal* of the living God, and he cryed with a loud Voice to the four Angels to whom it was given to hurt the Earth, and the Sea, saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their *Foreheads*, &c.

But only those Men which have not the *Seal* (f) of God in their *Foreheads*.

And I looked, and lo. a Lamb stood on the Mount *Sion*, (g) and with him 144000, having his [Nam and his] Father's Name written in their *Foreheads*. See xiii. 16. xiv. 9. xvii. 3. xx. 4.

Blessed is he that watcheth and keepeth his *Garments*, (h) lest he walk naked, and they see his shame.

And they shall see his Face, and his (i) Name shall be in their *Foreheads*.

Barnabas.] What does the Scripture say? Into a good Land flowing with Milk and Honey (k). Blessed be our Lord, who has put in us the Wisdom and Understanding of his hidden Mysteries. — When he renewed us by the Remission of our Sins, he made us into another form, to have a Soul like a Child, as if he had new-made us. — Again, I will shew thee how in the last days he has made a second Formation for us. The Lord says, Behold I will make the last as the first. On this account therefore did the Prophet preach, Enter ye into the Land flowing with Milk and Honey, and have dominion over it. Behold therefore we are made anew, &c. — 'Tis therefore we whom he hath brought into the good Land. But what then is the Milk and Ho-

(a) 1 *Jehn* ii. 27. (b) *Jud.* v. 23. (c) *Apoc.* ii. 17. (d) iii. 4, 5. (e) vii. 2, 3. (f) ix. 4. (g) xiv. 1, (h) xvi. 15. (i) xxii. 4. (k) *Barnab. Seff.* 6.

ney? Because a little Child is preserv'd alive first with Milk, and then with Honey. So also we being preserv'd alive by Faith in the Promise, and by the Word, shall live, and have dominion over the Earth.

Observe how he determines about the *Water* (a) and the *Cross* together. For this does he say, Blessed are they that have hoped in the *Cross*, and have descended into the *Water*; because, says he, of his Reward in its season; then, says he, will I give it.

We go down into the *Water* (b) full of Sins and Pollutions, but come up again bringing forth fruit in our Hearts, and having the Fear and Hope which is in Jesus in our Spirit.

Hermas. I ask'd her, Pray Mistress, why is the Tower built upon the *Waters*? (c) [She reply'd,] Harken to the reason why the Tower is built upon the *Waters*: Because your Life is sav'd, and shall be sav'd by *Water*.

Those others again, who falling by the *Waters*, (d) but were not able to roll themselves into the *Waters*, who are they? [She reply'd,] Such as have heard the Word, and were willing to be baptiz'd in the Name of the Lord; but when they consider'd what Holiness the Truth requir'd, they have drawn back, and walked again, according to their own wicked Lusts.

I have heard from some Teachers, (e) that there is no other Repentance but that when we descend into the *Water*, and receive the Remission of our Sins, &c.

He also sent those Men into the Tower, (f) in whose Rods he found the Branches green, even without Fruit; giving them the Seal: For they had the same Garment, I mean white as Snow, wherewith he order'd them to go into the Tower. The like method did he take with those that restor'd their Rods green, as they had receiv'd them; giving them a white Garment: and so he sent them into the Tower.

That upon hearing and believing these things, (g) those that have not kept the Seal which they received entire, but have broken the Seal which they received, may acknowledge their Deeds, and repent, and may receive the Seal from thee, and give honour to the Lord.

N. B. This place seems to intimate that tho Baptism in general may never be reiterated; yet that the last part of it, the Seal of the Cross, with its Imposition of Hands, may be repeated once, upon a solemn Repentance: and this I take to be exactly agreeable to the

(a) Barnab. Sect. 11. (b) Ibid. (c) Hermas. Vis. iii. Sect. 3.
(d) Sect. 7. (e) Mand. iv. Sect. 3. (f) Similit. viii. Sect. 2.
(g) Sect. 6.

most primitive Practice ; which admitted Penitents in this manner without any proper Re-baptization.

Twelve Virgins clothed in *Linen Garments*, (a) and twelve Women in *black Garments*.

It was necessary for them to come up by *Water*, (b) that they might be at rest ; for they could not otherwise enter into the Kingdom of God, than by putting off the Mortality of their former Life. They therefore after they were dead were sealed with the *Seal* of the Son of God, and entred into the Kingdom of God. For before a Man receives the Name of the Son of God, he is ordain'd to Death ; but when he receives that *Seal* he is freed from Death, and consign'd over to Life. For that *Seal is Water*, into which Men descend devoted to Death, but ascend consign'd over to Life. That *Seal* therefore is preach'd even to them, and they have made use of it, that they might enter into the Kingdom of God. And I said, Why then, Sir, did those 40 Stones ascend together with them out of the deep, when they already had that *Seal* ? And he said, Because These Apostles and Teachers who have preached the Name of the Son of God, when they were dead in possession of his Faith and Power, preached to those that were dead before, [see 1 Pet. iii. 19. iv. 6.] and gave them that *Seal*. They therefore descended into the *Water* with them, and ascended again. But these descended alive, and ascended again alive : but those that were dead before descended indeed dead, but ascended alive. By these therefore did they receive Life, and knew the Son of God. Therefore did they ascend with them, and agreed with them in the building of the Tower, and were put into the Building entire, without any parts cut off, because they died full of Equity, and in the greatest Purity : only this *Seal* was wanting to them.

N. B. Here is a plain Allusion to the Name of Christ, as accompanying the *Seal of the Cross* on the Forehead in Baptism : which seems to refer to that *Cross* made on the Forehead with the *Chrism*, or sacred Ointment, as denoting Christ the Anointed and Crucify'd, from whom we have all the new Name of Christians given to us at our Baptism : which thing is frequently alluded to elsewhere in the New Testament, and the other original Writers of our Religion, as we have already seen, and shall hereafter see in this Collection. And by the way, since this New Name is plainly that of Christian the Anointed, from Christ the Anointed, and this Name was first given at Antioch about A. D. 41. I think it not improbable that there and then this solemn Method of compleat Baptism, by this sealing with Ointment, was first established in the Church. See Ignat. ad Eph. Sect. 17, ad Magnes. Sect. 8. ad Antioch. Pref. & Sect. 6. See also Ezek. ix. 4.

(a) Simil. ix.

(b) Sect. 16.

Because, said he, (a) all the Nations that are under the Heaven have heard and believ'd in the one Name of the Son of God, and have been call'd by him. When therefore they received his Seal, they all received the same Prudence, and the same Wisdom, and there was one common Faith and Charity among them; and they bear the Spirits of these Virgins, together with his Name.

As to the twelfth Mountain, which was white, (b) this denotes those that have believ'd as sincere Infants, into whose thoughts Wickedness never enter'd, nor have they known what Wickedness is, but have always continu'd in Sincerity. — Whosoever therefore, said he, have continu'd like Infants, that have no Wickedness, are had in greater honour than all those I have spoken of: for all Infants are had in honour with the Lord, and esteem'd the first. Happy therefore are you, whosoever have removed Wickedness from you, and have put on Innocence, because you shall see God first.

As for the rest (c) who continu'd still round, and were not found fit for this Building, because they had not received the Seal, they were laid in their former place. — I who am the Ambassador of Repentance do esteem all of you happy who are innocent, like Infants, because your part is good, and had in honour with God. And I say to all you who have received this Seal, Follow Sincerity, and be not mindful of Injuries, &c.

Now if even such (d) righteous Persons cannot by their own Righteousness deliver their Children, with what assurance therefore shall we enter into the Royal Palace of God, unless we keep our Baptism pure and undefiled?

For of those who have not kept their Seal (e) he says, Their Worms shall not die, nor shall their Fire be quench'd, and they shall be for a spectacle for all flesh.

This then is what he says, (f) Keep your Flesh pure, and your Seal undefiled, that you may receive Eternal Life.

Constitutions.] Beloved, be it known to you, that those who are (g) baptized unto the Death of the Lord Jesus, are oblig'd to go on no longer in Sin. For as those who are dead cannot work Wickedness any longer, so those who are dead with Christ cannot practise Wickedness. We cannot therefore believe, Brethren, that any one who has receiv'd the washing of Life, will venture to act the open Wickednesses of Transgressors. Now he who sins after his Baptism, unless he repent and forsake his Sins, shall be condemn'd to Hell-fire.

N. B. This Constitution or Doctrine agrees exactly with that of (h) Hermas and the Antients, that there is but one Repentance allow'd

(a) Sect. 17.
Ep. ii. Sect. 6.
ch. 7.

(b) Sect. 29.
(c) Sect. 7.
(h) Herm. Mand. iv.

(d) Sect. 31.
(f) Sect. 8.

(e) Clem.
(g) Constit. L. ii.

after Baptism. Not that Sins of Frailty and Infirmary shall not often be forgiven; but that an Habit or Course of Sin, of Apostacy, or Idolatry, or of any other notorious Vice once forsaken at Baptism, shall have but one return to it, or course of it forgiven afterwards; at least in the Discipline of the Church.

The Bishop next after God is your Father, who has (a) begotten you again to the Adoption of Sons, by Water and the Spirit.

Let the Presbyters be esteem'd by you to represent us the Apostles, and let them be the Teachers of Divine Knowledge; since our Lord, when he sent us, said, (b) *Go ye and teach all Nations; baptizing them unto the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you.*

Let the *new-regt.* (c) younger Persons, sit by themselves, if there be a Place for them; if not, let them stand upright — for the *new-regt.* little Children, which stand, let their Fathers and Mothers take them to them — After this let all rise up with one Consent, and looking towards the East, after the Catechumens and Penitents are gone out, pray to God Eastward, who ascended up to the Heaven of Heavens to the East, remembring also the antient Situation of Paradise in the East.

Against (d) Womens, and Lay-Persons, and the inferior Clergy's Baptizing.

We stand in need of a Woman, a Deaconess, for many occasions; and first, in the (e) Illumination of Women, the Deacon shall anoint their Forehead with the holy Oil, and after him the Deaconess shall anoint them — In the laying on of Hands, the Bishop shall anoint her Head, as the Priests and Kings were formerly anointed; not because those which are now baptized are ordained Priests, but as being Christians [or Anointed,] from Christ [the Anointed.]

N. B. We may here note, that the whole Solemnity of Initiation is several times express'd by some one of its Parts, according to the sacred Language elsewhere on such occasions. Thus Baptism, or the Immersions into the Water, has been the most ordinary Name for this Ordinance in all Ages. Thus Illumination is another, us'd here and elsewhere pretty frequently, as is the Phrase of the newly Illuminated for the newly Initiated or Baptiz'd. Thus also the Seal, or Laying on of Hands, is often us'd for the same Solemnity; and other such ways of speaking are not uncommon in this Case: like as the entire Solemnity of the Eucharist is stil'd breaking of Bread, or the Sacrifice, or the drinking the Cup, &c. All which Expressions are to be exactly taken notice of, lest we misunderstand the Sacred and most Primitive Writers of our Religion upon those occasions.

(a) *Constit.* L. ii. C. 26. (b) *Ibid.* (c) C. 57. (d) L. iii. c. 9, 10, 11. (e) C. 15.

Thou therefore, O Bishop, according to that Type, shalt (a) *anoint* the Head of those that are to be baptized, whether they be Men or Women, with the holy Oil, for a Type of the *Spiritual Baptism*. After that, either thou, O Bishop, or a Presbyter that is under thee, shalt, in the solemn Form, name over them, the *Father, the Son, and the Holy Spirit*, and shalt dip them in the Water; and let a Deacon receive the Man, and a Deaconess the Woman; that so the Collation of this inviolable *Seal* may be done with a becoming Decency. And after that let the Bishop *Anoint* those that are baptiz'd with *Ointment*.

This *Baptism* therefore is given into the (b) *Death* of Jesus; the *Water* is instead of the *Burial*; and the *Oil* instead of the *Holy Ghost*; the *Seal* instead of the *Cross*; the *Ointment* is the *Confirmation* of the *Confession*; the mention of the *Father* as of the *Author* and *Sender*; the joint mention of the *Holy Ghost*, as of the *Witness*; the *Descent* into the *Water*, the *dying* together with *Christ*; the *Ascent* out of the *Water*, the *rising again* with him.

But let him that is to be baptiz'd be free from (c) all Iniquity, and one that has left off to work Sin, the Friend of God, the Enemy of the Devil, the Heir of God the Father, the Fellow-Heir of his Son, one that has renounc'd Satan, and the Demons, and Satan's Deceits, chaste, pure, holy, beloved of God, the Son of God, praying as a Son to his Father: [with the Lord's Prayer.]

By confessing a good Confession, we not only (d) save our selves, but we confirm those who are newly *Illuminated*, and strengthen the Faith of the *Catechumens*.—Nay, tho' he be but a *Catechumen*, let him depart without trouble; for his suffering for Christ will be to him a more *genuine Baptism*, because he does really *die with Christ*, but the rest only in a Type.

N. B. Here we see what sort of *necessity* the Apostles suppose as to *Baptism*, viz. not an *absolute* one, but where it can be had regularly, and according to the nature of the Ordinance; the *Catechumens* themselves being not to be afflicted for its want, where their Circumstances hinder'd them from partaking of it in the appointed manner: Just as we shall see presently, that when the greatest *necessity* of it is asserted, yet are those only condemn'd who *refus'd* it, and that *ex lapso* *ignorans*, out of *Contempt* also. So very different are the equitable Rules and Doctrines of Christ and his Apostles themselves, from the harsh Interpretations of the same that came in afterwards.

We receiv'd a Command from him to (e) preach the Gospel to all the World, and to *teach* all Nations, and to *baptize* them unto his *Death*; by the Authority of the God of the Universe, who is his Father; and by the Testimony of the Spirit, who is the Comforter.

(a) C. 16. (b) C. 17. (c) C. 18. (d) L. v. c. 6. (e) C. 7.

Reading, when you sit up all night, (a) the Law, the Prophets and the Psalms, until Cock-crowing, and baptizing your Catechumens, &c.

Against the (b) Baptism of the Hereticks, and against the Reiteration of Baptism. [Then it follows,] He that out of Contempt will not be baptiz'd, shall be condemn'd as an Unbeliever, and shall be reproach'd as ungrateful and foolish. For the Lord says, *Except a Man be baptiz'd of Water, and of the Spirit, he shall by no means enter into the Kingdom of Heaven.* And again, *He that believeth, and is baptiz'd, shall be saved; but he that believeth not, shall be damned.* But he that says, when I am dying I will be baptized; lest I should sin, and defile my Baptism, the same is ignorant of God, and forgetful of his own nature: For, *Do not thou delay to turn unto the Lord, for thou knowest not what the next day will bring forth.* Do you also baptize τὰ νήμα ὑμῶν, your Infants, and bring them up in the Nurture and Admonition of God; for, says he, Suffer, τὰ παῖδια, the little Children to come unto me, and forbid them not.

N. B. Infants, νήμα, in the New-Testament Language, do only mean those that are not grown up to be Men, those that are young and imperfect in Age and Knowledge, tho' capable of Instruction and Catechising; nay this word seems to denote peculiarly those in the State of learning the Elements of Christianity, but not yet compleat enough to have the more abstruse Points communicated to them; as appears by all the Places where it is us'd, *Mat. xi. 25. xxi. 16. Luke x. 21. Rom. ii. 20. 1 Cor. iii. 1. xiii. 11. xiv. 20. Gal. iv. 1, 2, 3. Eph. iv. 14. Heb. v. 13, 14.* nor is it otherwise apply'd in any of the most Ancient Christian Authors that I know of. And 'tis to be noted, that νήμα and παῖδια, the Infants and the little Children, are here all one; and that this Command for baptizing them, is in Opposition to the deferring their Baptism till the Age of Manhood, or the Day of Death; as the Coherence shews; and not to warrant the Baptism of the uncatechiz'd or uninstructed: for which, I think, there is not the least Authority in the Two First Centuries of the Gospel.

He has several ways chang'd Baptism, (c) the Sacrifice, the Priesthood, and the Divine Service, which was confin'd to one place: For instead of daily Baptisms, he has given only one, which is that into his Death, &c.

N. B. That the Christian Method of Initiation by Baptism appears hence to bear an Allusion to the daily Washings or Baptisms among the Jews, and not either to Circumcision, or the suppos'd Baptism of Profelytes with them; whence yet the Moderns, without all original Authority, have been forc'd to derive it. Nor if it had born an Allusion to them, could any Arguments be thence of great force as to the Manner and Circumstances thereof among Christians; since

(a) G. 19. (b) L. vi. c. 15. (c) C. 23.

the Alterations that Christ made in such things here noted, does plainly supersede such uncertain Reasonings.

Now concerning *Baptism* (a), O Bishop, or Presbyter, we have already given Direction, and we now say, that thou shalt so baptize as the Lord commanded us, saying, Go ye, and teach all Nations, baptizing them unto the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. Of the Father, who sent; of Christ, who came; of the Comforter, who testify'd. But thou shalt beforehand anoint the Person with the Holy Oil, and afterward baptize him with the Water; and in the Conclusion, shalt seal him with the Ointment: That the anointing with Oil may be the Participation of the Holy Spirit, and the Water the Symbol of the Death of Christ, and the Ointment the Seal of the Covenants. But if there be neither Oil nor Ointment, Water is sufficient, both for the Anointing, and for the Seal, and for the Confession of him that is dying together [with Christ.] But before Baptism let him that is to be baptiz'd fast, &c.

N. B. That Constitution that Baptism by Water alone, without the anointing with Oil and Ointment, where that Oil and Ointment are not to be had is sufficient, gives us a fair Account how the Acts of the Apostles should never speak of the Use of that Oil and Ointment in all its Histories of Persons baptized; while yet the Epistles, and other Writings of the Apostles, do so frequently allude to, and suppose the Use of them, viz. because the former Accounts are all in such Circumstances of the first Conversion of Persons and Families, before their Settlement in regular Churches, that Consecrated Oil and Ointment could not be provided; while the latter belong'd to settled Churches, which always had those things ready for all Occasions. Accordingly we see in James, the Bishop of Jerusalem, which had been long a settled Church, that such Oil was there provided, and us'd even in the Case of Sickness also. Jam v. 14.

Let no one eat of these things that is not initiated; but those only who have been baptiz'd (b) unto the Death of the Lord. But if any one that is not initiated conceal himself, and partake of the same, he eats eternal Damnation; because being not of the Faith of Christ, he has partaken of such things as it is not lawful for him to partake of, to his own Punishment. But if any one is a Partaker thro' Ignorance, instruct him quickly, and initiate him, that he may not go out, and despise you.

The Instructions for the Catechumens (c), and for the Illuminated, with the entire Form of Initiation, or of the Renunciations and Confessions of Faith, of the Anointing with Oil, of the Baptisms or Immersions, and the Seal, or Anointing with Ointment, and the several Prayers belonging to them at large: Wherein Mention is still made

(a) L. vii. c. 22.

(b) C. 25.

(c) C. 39—45.

of catechizing before Baptism, of the Laying on of Hands, of the illuminating the Eyes of the Heart, of Repentance, and Amendment of Life, and of Faith, as previous to Baptism; and of being number'd in the Book of the Living: Wherein the Original Command for Baptism is thus delivered: 'For even our Lord did in this Manner exhort us, saying, First, Teach all Nations; and then he adds this, And Baptize them unto the Name of the Father, and of the Son, and of the Holy Ghost. Wherein Mention is made of the Resurrection of the Flesh, of the Kingdom of Heaven, and of the Life of the World to come; and of baptizing *en*, in the Name of the Father, and of the Son, and of the Holy Ghost; and it is affirm'd, that 'unless some such Recital be made by a pious Priest, the Person baptiz'd does only descend into the Water, as do the Jews; and he only puts off the Filth of the Body, not the Filth of the Soul'; and the newly baptiz'd Person is enjoin'd to pray toward the East, and that standing upright also, as was before directed in general, in the Second Book.

The Prayers for the Catechumens (a); Wherein Prayer is made in particular for Illumination, and Mention made of the Garment of Incorruption.

The Prayers for the Illuminated (b); Wherein Mention is made of their being to be sealed to God, or dedicated to God thro' Christ by the Seal.

Let us pray for our Brethren newly (c) illuminated, that the Lord may strengthen and confirm them. (The same again, c. 13.)

—Let us be mindful, *ἡς ὑμῶν*, of the Infants of the Church, that the Lord may perfect them in his Fear, and bring them to a compleat Age.

Let *τα παῖδια*, (d) the Little Children, stand at the Reading-Desk; and let another Deacon stand by them, that they may not be disorderly.

Then let, *τα παῖδια*, (e) the little Childaen, partake [of the Communion]

Bring, *τα νήπια*, (f) the Infants, to compleat Age. Confirm the newly admitted, and instruct the Catechumens, and render them worthy of Admission.

N. B. They seem to be stil'd Infants before, Little Children after Baptism.

He who is to be catechiz'd (g), let him be catechiz'd Three Years; but if any one be diligent, and has a good Will to his Business, let him be admitted: For 'tis nor the Length of Time, but the Course of Life that is judg'd. — If any Catechetick Instruction be held, let the faithful Person prefer the Word of Piety before his Work.

(a) L viii. c. 6. (b) C. 7, 8. (c) C. 10. (d) C. 11.
(e) C. 13. (f) C. 15. (g) C. 32.

If any Bishop or Presbyter does not (a) baptize according to the Lord's Constitution, unto the Father, the Son, and the Holy Ghost, but unto Three Beings without Beginning, or unto Three Sons, or Three Comforters, let him be depriv'd.

If any Bishop or Presbyter does not perform the (b) Three Immersions of the one Admission, but One Immersion, which is given into the Death of Christ, let him be depriv'd. For the Lord did not say, Baptize unto my Death, but, Go ye and teach all Nations, baptizing them unto the Name of the Father, and of the Son, and of the Holy Ghost. Do you therefore, O Bishops, baptize thrice into one Father, and Son, and Holy Ghost, according to the Will of Christ, and our Constitution by the Spirit.

Ignatius.] That (c) believing in his Death, ye may by Baptism be made Partakers of his Resurrection.

Without the Bishop it is not lawful to (d) baptize.

Let your (e) Baptism remain as your Arms.

Do nothing without the Bishops, for they are Priests; but thou the Minister of the Priests. They (f) baptize, offer the Sacrifice, ordain, and lay on Hands; but thou ministratest to them.

Recognitions.] May the Lord grant that you may be equal to us in all things; that you may be first (g) baptiz'd, and afterwards admitted to the same [common] Table with us.

Left perhaps they should imagine, (h) that when Sacrifices ceas'd, no Remission of Sins would be granted them, he appointed them Baptism by Water, &c See §. 54, 55.

Of the (i) anointing of Christ, and of the Kings, Priests, and Prophets of old.

Then Matthew plainly shew'd, (k) that if any one does not partake of Jesus's Baptism, he will not only be depriv'd of the Kingdom of Heaven, but will not be out of Danger at the Resurrection of the Dead, altho he should be recommended by the Advantage of a good Life, and of an honest Mind.

I also shew'd them (l) that they could no other way be sav'd; but by hastening to that solemn Form of Baptism unto the Trinity, which was bestow'd by the Grace of the Holy Spirit; and by receiving the Eucharist of Christ the Lord.

He added one Particular farther, (m) That except any one shall be baptiz'd with Water unto the Name of the Trinity, agreeably to what the true Prophet taught, he can neither receive the Remission of

(a) Can. xlix.

(b) Can. l.

(c) Ignat. ad Trall. Sect. 2.

(d) Ad Smyrn. Sect. 8.

(e) Ad Polycarp. Sect. 6.

(f) Ad He-

ron. Sect. 3.

(g) Recog. l. i. Sect. 19.

(h) Sect. 39.

(i) Sect. 45, 46, 47, 48.

(k) Sect. 55.

(l) Sect. 63.

(m) Sect. 69.

his Sins, nor enter into the Kingdom of Heaven: And he assur'd them that this was the Decree of the Unbegotten God.

N. B. By these and many other Passages of the New Testament, and of Primitive Antiquity, it appears, that *Baptism* and the *Eucharist* were ever esteem'd belonging to the same Subjects, and really and equally necessary to Salvation; but this only in the Case of a suitable Age and Instruction, and on the Supposition of Repentance and Faith; and 'tis a gross Perversion of this Christian Doctrine to produce it either for the *Baptism*, or *Communion of Infants*, in our modern Sense of that Word: Nor can any one that rejects the *Communion* of such *Infants*, with any tolerable Pretence urge it for their *Baptism*.

Therefore does the Idolater stand in need of the Purification of *Baptism* (a); that that Unclean Spirit may go out from him, which has taken Possession of the inward Affections of his Soul.

Be not therefore any of you sad (b) while he is separated from eating with us; for every one ought to observe a certain time, tho no longer than himself pleases. For he that desires to be baptiz'd quickly, is sequestred but a little; but he that puts it off longer, a greater time, &c. See lib. vii. Sect. 29, 30, 33, 34, 35, 36, 37, 38.

N. B. That the Faithful or Baptiz'd Christians were not to let the Catechumens or Unbaptiz'd join with them in solemn Prayers peculiar to the Faithful, is evident in the Constitutions, and elsewhere; but that they were not to allow them to join in their short Prayers or Graces at Meals, nor by consequence at those Meals, does not, I think, otherwise appear but from these Recognitions; where yet it is very frequently asserted.

Now when he had given these and such like Precepts, he openly declar'd to the People, and said, (c) Since I have resolv'd to stay Three Months with you, if any one of you be desirous of it, let him be baptiz'd, that when he is cleans'd of his former Evils, he may thenceforward become, by his own Actions, the Heir of the Heavenly Felicity, as a Reward of his Goodness. Let any one therefore that pleases come to Zacheus, and give in his Name to him, and let him hear from him the Mysteries of the Kingdom of Heaven. Let him also observe frequent Fasts, and try himself in all things, that when these Three Months are compleated, he may be baptiz'd on the Feast-day. Now every one of you must be baptiz'd in overflowing Waters, having the Blessed Trinity nam'd over him, after he has been first anointed with Oil sanctify'd by Prayer, that so when he has been consecrated thereby, he may be a Partaker of the Holy Things. See Sect. 72. lib. x. Sect. 71, 72.

(a) L. ii. §. 71.

(b) §. 72.

(c) L. iii. §. 67.

N. B. From hence, and from other Passages in these *Recognitions*, it seems very probable that the Adult, who were converted to Christianity in their riper Years, were only to continue *Three Months* as *Catechumens*, and *Illuminates* before *Baptism*; and that here, as well as in the (a) *Three Years* for the *Children*, Diligence, and Zeal, and Capacity, and a regular Life were allow'd very much to shorten that time also, as Circumstances should require. Nor does it seem probable that these were baptiz'd only at *Easter*, as was the Case of the *Children*; but some other Festival-day was rather chosen for that purpose, and it was probably done with as many as might be together, for the greater Solemnity of the Ordinance. But then what is the Meaning or Reason of *Baptism* here and elsewhere as perform'd in *Rivers*, or *Springs*, or *pure*, or *everflowing*, or *running Waters*, I do not well know: Tho indeed it commonly was so in the New Testament; and so late as *Justin Martyr*, the Christians seem not to have provided any *Fonts* in Churches which might avoid it; as we shall see presently.

The Tenth Book is of the (b) *Nativity* of Men which is according to the *Flesh*; and of that *Generation* which is by *Baptism*.

To invite you to the (c) *Supper* of the Heavenly King, which the Father has prepar'd at the *Marriage* of his Son; and that we may bestow on you the (d) *Wedding-Garment*, which is the Grace of *Baptism*; which if any one obtains as a *clean Garment*, wherewith he may enter into the *Supper* of the King, he ought to observe lest he be defil'd in some measure with Sin, and be for that Reason cast off as an unworthy Person, and a Reprobate. Now the Occasions whereby that *Garment* may be defil'd are these, &c. — These are things which (e) *pollute Baptism* even unto Death.

A larger Discourse (f) concerning the Necessity and Reasons of *Baptism*: Wherein Mention in particular is made of *Regeneration by Water*, of being sealed by *Baptism*; and that all Men, whether they have been righteous or unrighteous, ought not to neglect it: Which last particular, by the way, fairly implies that *Baptism* was not then esteem'd so wholly appropriated to the *Forgiveness of Sins*, that Men could gather either the Original or Actual Sins of those Children, which were to be baptiz'd, from such their Admission thereto; no more than one can gather the Original or Actual Sins of Christ from his receiving the *Baptism* of *John*; which yet was most certainly a (g) *Baptism of Repentance* for Remission of Sin to others.

And when he had taught the Word of God after this manner for (h) *three months* successively, and had converted many to the Faith, he at last order'd me to *fast*; and after that *Fasting* he gave me *Bap-*

(a) *Constit.* lib. vi. c. 32. *prior.* (b) S. 75. (c) L. iv. *Seff.* 35.
 (d) See *Mat.* xxii. 11, 12. (e) *Seff.* 36. (f) L. vi. *Seff.* 8,
 9. (g) *Acts* xiii. 24. xix. 3, 4. (h) *Seff.* 15.
 (* 3) ism

tism in running Water, from those Fountains which adjoin to the Sea : and while we kept Holidays with the Brethren, and rejoic'd on account of that Grace of *Regeneration* which was conferr'd upon me from above, *Peter* order'd those that were appointed to go before us, to proceed to *Antioch*, and there to wait *three Months* more ; and when they were gone, he conducted those that had compleatly receiv'd the Faith of the Lord to those Fountains, which we told you above adjoin'd to the Sea, and baptiz'd them ; and breaking the *Eucharistical Bread* with them, &c.

N. B. From the Constitutions, Recognitions, *Justin Martyr*, and other antient Authors, it seems certain that the very same day that the *Catechumens* were baptiz'd, they were also admitted to the *Lord's Supper* : so that those who now are for the baptizing of *Infants*, in the modern sense of that word, ought also to be for their admission to the *Lord's Supper* at the same time.

And how thro' the (a) *Regeneration* in Water they might extinguish by their good Works the Fire of the old Birth. For our first Birth comes upon us by the Fire of Concupiscence ; and therefore is it by the divine Dispensation that a second is introduc'd by Water, which restrains the Nature of Fire ; that so the Mind when it is illuminated by the celestial Spirit, may cast off the fear of its first Birth. See Sect. 11, 12.

Let every (b) Age therefore, every Sex, every Condition, make haste to Repentance, &c.

Justin] Several Persons among us of 60 and 70 years old of both Sexes, who (c) ἐμαρτυροῦνται were taught, or made Disciples from their Childhood, do continue uncorrupted, [or in a state of Virginity.]

N. B. If this teaching or discipling Men and Women from their Childhood implies their Baptism also, as is somewhat probable, this is a noble Testimony of the Use of such Childrens Baptism in the very days of the Apostles : for thither will these 60 and 70 Years reach, even tho' that Baptism be suppos'd so late as twelve Years of Age ; considerably before which yet I reckon most Children were fully catechiz'd, and so baptiz'd in those days.

(d) I will now declare to you also after what manner we being made new by Christ, have dedicated our selves to God ; lest if I should leave out that, I might seem to deal unfairly in some part of my Apology. They who are persuaded, and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray, and ask of God with Fasting the Forgiveness of their former Sins ; and we also pray and fast together with them : Then we bring them to some place where there is Water ; and they are regenerated by the same way of Regene-

(a) L ix. Sect. 7.
i. in initio.

(b) L. x. Sect. 45.
(d) Ibid. prope fin.

(c) Just. Apol.

ration by which we were regenerated: for they are washed with Water in the Name of God the Father, and Lord of all things; and of our Saviour Jesus Christ; and of the Holy Spirit. For Christ says, *Unless you be born again, you cannot enter into the Kingdom of Heaven*: and every body knows it is impossible for those that are once born to enter again into their Mother's Womb. It was foretold by the Prophet *Isaiah*, as I said, by what means they who would repent of their Sins might escape them, and was written in these Words; *Wash you, make you clean, &c.* — And we have been taught by the Apostles this Reason for this thing, because we being ignorant of our first Birth, were begotten by the necessary Course of Nature, of the humid Seed of our Parents mixing together; and have been brought up in ill Customs, and Conversation: That we should not continue Children of that Necessity and Ignorance, but of Choice and Knowledge; and should obtain Forgiveness of the Sins in which we have liv'd, by Water; there is named over him that has a mind to be regenerated the Name of God the Father, the Lord of all things, &c. And this washing is call'd *Illumination*, on account of the *Illumination* of the Mind of those that are thus instructed.

N. B. Here we may observe the Use of the several Particles belonging to Baptism. The most ordinary one is to be baptiz'd *eis τὸ ὄνομα*, unto the Name of the Father, Son and Holy Ghost: another sometimes us'd is *ἐν τῷ ὀνόματι*, in the Name, &c. and a third as here *ἐν ὀνόματι* Ⓞ, &c. which must also be render'd in the Name, &c. Thus, (a) *Were ye baptized eis τὸ ὄνομα Παύλου*, unto the Name of Paul? Thus, (b) *baptized eis Χριστὸν*, unto Christ; and (c) *baptized eis τὸ Μωσὴν*, unto Moses. All which Phrases seem to be nearly of the same Import, and to mean a Consecration or Dedication of our selves to God thro' Christ, or an Initiation into the Religion of Christ, and an Admission into that Institution which is deriv'd from the Supreme God the Father, as the Author and Sender; from the Son of God, as he that was sent, and suffered, and died, and was buried, and rose again, and founded this Religion; and from the Holy Ghost, as the Witness to Christ's Mission, our Sanctifier, and Comforter. and to submit to pay all that Faith, Worship, Homage, and Obedience to each of these three respectively which this Religion teaches and enjoins.

We may here also by the way Query whether the latter part of Justin's Reasoning, as to the Opposition between our Natural Generation and Baptismal Regeneration, which he says was taught them by the Apostles, does not refer to the (d) foregoing Passages in the Recognitions. For if it do, 'tis plain that Justin looked on those Books as in some sort Apostolical. And indeed I own that I do not re-

(a) 1 Cor. i. 13.
x. 2.

(b) Rom. vi. 3. Gal. iii. 27.
(d) P. 19, 20, above.

(c) 1 Cor.

member any Apostolical Passages so like this in *Justin*, as those in the Recognitions before us

Irenæus.] (a) It is not lawful for any to partake of the *Eucharist*, but such as believe the things we teach, and have receiv'd that washing which is for the Remission of their Sins and Regeneration.

N. B. Here we have a strong Testimony against the *Communicating Infants*, in our modern sense of the word; (and by consequence against their *Baptism*, which went just before it; since we are here assur'd by *Justin* that 'tis not lawful to give the Communion to any but those that have actually believ'd, as well as been baptiz'd into Christ's Religion.

By the (b) washing of Repentance, and of the Knowledge of God.

(c) Christ is become the Head of another People, who are regenerated by him by Water, Faith, and the Cross, &c.

Irenæus.] (d) Therefore, as he was a Master, he had also the Age of a Master; not disdaining, nor going in a way above human Nature, nor breaking in his own Person the Law which he had set for Mankind; but sanctifying every several Age by the likeness that it has to him: For he came to save all Persons by himself; all, I mean, who by him are regenerated unto God: *Infants*, and *Little Ones*, and *Children*, and *Youths*, and *Elder Persons*. Therefore he went thro' the several Ages: for *Infants* being made an *Infant*, sanctifying *Infants*; to *Little Ones* he was made a *Little One*, sanctifying those of that Age, and also giving them an example of Goodness, Justice, and Dutifulness; to *Youths* he was a *Youth*, &c.

N. B. *Irenæus* does so soon after this Passage expressly reckon 30 Years of Age the beginning of *Youth*, and 40 of *elder age*, and by consequence must allow *Infancy* to reach till 10, that this Testimony only shews that such Children as he calls *Infants*, were then commonly by ten Years old regenerated in *Baptism*: which I look upon as so far from strange, when good Parents made their Children to (e) know the Holy Scriptures ἀπὸ βρεφούς, from a much earlier *Infancy*; that I cannot but think a great part of the Children might be baptiz'd by that time. And this Passage of *Irenæus* will to me be ever most remarkable, because it was the first Occasion of my making the Discoveries contain'd in this Account: I mean, as discours'd upon to this purpose by the Learned Mr. Gale, in his (f) *Reflections* on that most eminent Book of Mr. Wall's upon Infant-Baptism. Nor is there any other Account that can possibly agree with the Original Testimonies relating to this matter: and this does it, I think, to the greatest Exactness and Satisfaction.

How shall they leave the (g) Generation of Death, if they do not receive the *Regeneration* which is by Faith? believing in that new

(a) *Dialog. cum Tryph.* p. 97.

(b) P. 231.

(c) P. 367.

(d) *Iren. L. ii. c. 39.*

(e) 2 *Tim. iii. 15.*

(f) *Les. xii.*

(g)

L. iv. c. 59.

Generation

Generation given by God, in that wonderful unexpected manner, in sign of Salvation, which was of the Virgin, by Faith.

That Regeneration that is by the (a) *Laver*.

Polycrates.] (b) I therefore, Brethren, who am 65 Years old in the Lord, — They knew that I did not wear my grey Hairs for nothing.

N. B. This Age of *Polycrates*, the old Bishop of *Ephesus*, 65 Years in the Lord, or since his Baptism, perfectly agrees with the present Accounts; since he might very well be about 75 Years old at this time, and so his Baptism be suppos'd about the Age of ten Years. Which Hypothesis will also bring the Practice of the Baptism of Children within or soon after the Age of the Apostles also; to which all the antient Testimonies agree it really belongs.

Tertullian.] (c) It is an acknowledg'd Rule that none can be sav'd without Baptism, grounded especially on that Sentence of our Lord, *Unless one be born of Water he has no Life*. — In all matters the later Injunctions bind, and the following Rules take place above those that were before. Tho' there were Salvation formerly by bare Faith, before our Lord's Passion and Resurrection, yet when this Faith is enlarg'd to believe in his Nativity, Passion and Resurrection, there is an Enlargement of the Sacrament; the Sealing of Baptism, as it were a Garment to our Faith; which formerly was bare, but cannot now be without its Law; for the Law of baptizing is given, and the Form of it appointed: Go, says he, *teach the Nations, baptizing, or dipping them into the Name of the Father, and of the Son, and of the Holy Ghost*. And when to this Law that Rule is added, *Except one be regenerated of Water and the Spirit, he shall not see the Kingdom of Heaven*, it has bound up Faith to a necessity of Baptism; and therefore all Believers from thenceforward were baptized.

They whose Duty it is to administer (d) Baptism, are to know that it must not be given rashly. *Give unto every one that asketh thee*, has its proper Subject, and relates to Almsgiving. But that Command rather is here to be consider'd, *Give not that which is Holy to Dogs; neither cast your Pearls before Swine*. And that, *Lay hands suddenly on no Man; neither be Partaker of other Men's Faults*. — Therefore, according to every ones Condition, and Disposition, and also their Age, the delaying of Baptism is more profitable; especially in the case of little Children. For what need is there [] that the Sureties should be brought into danger? because they may either fail of their Promises by Death, or they may be mistaken by a Child's proving of wicked Disposition. Our Lord says indeed, *Do not forbid them to come to me*: Therefore let them come when they are grown up; let them come when they understand; when they are instructed whither it is that they come; let them be made

(a) L. v. c. 15.

(b) *Polycrat. in Euseb. Hist. Eccl. L. v. c. 24.*

(c) *Tertul. de Baptismo, c. 12, 13.*

(d) C. 18.

Christians when they can know Christ. What need their guiltless Age make such haste to the Forgiveness of Sins? Men will proceed more warily in worldly things; and he that should not have earthly Goods committed to him, yet shall have heavenly: let them know how to desire this Salvation, that you may appear to have *given to one that asketh.* (a) — They that understand the weight of *Baptism*, will rather dread the receiving than the delaying of it. A compleat Faith is secure of Salvation.

The most solemn time for (b) *Baptism* is *Easter*; at which time the Passion of our Lord, into which we are *baptized*, was fulfilled, &c.

So there is also no (c) Being born clean, that is, of Heathens. For hence the Apostle says that, *Of either Parent sanctified, the Children that are born are holy*; by reason of the Prerogative of that Seed, and also the Instruction in their Education. *Else*, says he, *they were unclean*: but yet meaning to be understood thus, that the Children of the Faithful are design'd for Holiness, and so for Salvation; that by a Pledge of such Hope he might plead for those Marriages which he would have to be continu'd: otherwise he knew well enough what our Lord had determin'd, *Except one be born of Water and the Spirit, he shall not enter into the Kingdom of God*; that is, *he shall not be holy*. Thus every Soul is reckon'd as in *Adam*, so long till it be anew enrolled in Christ, and so long unclean till it be so enrolled, &c.

Origen] Then again (d) one may enquire, When it is, that the *Angels* here spoken of are set over these *little ones*, signify'd by our Saviour? Whether they take the Care and Management of them from the time when they, by the *washing of Regeneration*, whereby they were *new born*, do, as *new-born Babes* desire the *sincere Milk of the Word*, and are no longer subject to any evil Power: Or from their Birth, according to the Foreknowledge of God, and his predestinating of them, &c.

The washing with (e) *Water* is a Symbol of a pure Mind, cleans'd from all Filthiness of Evil, and to one who gives himself up to God it is in it self, by the power of the solemn naming the adorable Trinity, the Beginning and Fountain of Divine Gifts. This the History of the *Acts of the Apostles* greatly confirms, since 'tis related that the *Spirits* did then evidently come upon those that were *baptiz'd*, the *Water* preparing the way for him, in such as came to it as they ought. — The *Baptism of Regeneration* was not given by *John*, but by *Jesus*, by the hands of his Disciples; and it is call'd the *Laver of Regeneration*, the performance of it being accompany'd with the *renewing of the Spirit*; which being from God, is now also

(a) *Ibid.* (b) *Ibid.* (c) *De Animâ, c. 39 40.* (d) *Orig. Comment. in Matth. Tom. xiii. p. 331.* (e) *In Joan. P. 124, 125.*
 præfer'd

prefer'd above the *Water*, but is not always ingenerated together with the *Water*.

Besides all this, let it be consider'd what is the Reason that, whereas the (a) *Baptism* of the Church is given for Forgiveness of Sin, *little Children* also are by the Usage of the Church baptiz'd; when if there were nothing in *little Children* that wanted Forgiveness and Mercy, the Grace of *Baptism* would be needless to them.

Having occasion given by this place, I will mention a thing that (b) causes frequent Enquiries among the Brethren; *Little Children* are baptiz'd for the Forgiveness of Sins. Of what Sins? Or when have they sinned? Or how can any reason of the Laver in their Case hold good? But according to that Sense that we mention'd even now, *None is free from Pollution, tho' his Life be but of the length of one day upon the Earth*. And it is for that reason, because by the Sacrament of *Baptism* the Pollution of our Birth is taken away, that *little Children* are baptiz'd.

For this also it was that the Church had from the Apostles a Tradition (c) to give *Baptism* even to *Infants*. For they to whom the Divine Mysteries were committed, knew that there is in all Persons the natural Pollution of Sin, which must be done away by *Water* and the *Spirit*; by reason of which the Body it self is also call'd the *Body of Sin*.

According to that Saying of our Lord concerning (d) *Infants*, (and thou wast an *Infant* when thou wast baptiz'd) *their Angels do always behold the Face of my Father which is in Heaven*. So then Jesus wrote his Law in thy Heart, in the Presence of those Children of *Israel*, Beholders of God's Face, at the time when the Sacrament of Faith was given thee.

N. B. The two first Testimonies out of *Origen* are made from his own *Greek Works*, and with the last agree exactly to all the foregoing, that *Instruction* and *Faith* are necessary to the *Baptism* of *Children*. The three others are from his *Latin* or *Interpolated Works* only, and so of much less Authority, and indeed appear somewhat disagreeable to the others. Tho' truly I think we may allow them for the main to be genuine, and to imply, that *Baptism* might, in *Origen's* Opinion, be administer'd to such as could not be thought to want it for the Pardon of actual Sins, done at years of Discretion. Now this is so near the Case of those baptiz'd in Infancy, in our sense of the word, that it scarcely disagrees with the present Accounts of this matter. Tho' if it implies more, it will only shew how early this Corruption of Christian Baptism began to creep into the Church of *Alexandria*, as well as we have seen it began sooner to creep into that of *Africa*, and no more.

(a) Homil. viii. in Levit. c. 12. (b) Homil. in Luc. xiv. (c) In Ep. ad Rom. lib. v. (d) Homil. ix. in Jos.

N. B. After this time we have no more Testimonies about *Infant-Baptism* till the Fourth Century, excepting in *Africa*, from *Cyprian*. And all that we learn thence is this, That as (a) some of that Country had in the very days of *Tertullian* begun to reason from the suppos'd absolute necessity of *Baptism*, and to practise accordingly, at least in the Case of Danger, upon such *Infants* as were not capable of *In-struction*, tho' contrary to his Opinion in that matter: So that in the days of *Cyprian* that Opinion and Practice did mightily prevail there, and was establish'd by the determination of an *African Council*: There also the early Age appointed for Circumcision among the *Jews* began to be made a Pretence and Precedent for such a Practice; and then did the Reasonings from the absolute necessity of *Baptism*, and of the *Eucharist* (which was then ever own'd of equal necessity with the other, and which every baptiz'd Person was equally own'd to have a Right to) prevail so far, that they baptiz'd *Infants* even before the eighth day; nay that they dispens'd with *Immersion* itself in case of Sickness, and allow'd of the pouring *Water* on the Head of the Clinicks in their Beds, as *Christian*, tho' imperfect *Baptism*; nay and gave the *Eucharist* itself to *Infants*, even before they could readily either eat the Bread, or drink the Cup belonging to that Holy Ordinance.

N. B. That the Reader may not suspect that the Fourth Century at least was unanimous for *Infant-Baptism*, in the modern, as well as in the ancient Sense, I will run over the particular Testimonies alledg'd by (b) Mr. Wall therein, and give him the principal Passages severally belonging thereto, for his more compleat Satisfaction.

The Council of *Eliberis* says, "If any were *Infants* when they were carried over to any Heresy, inasmuch as it was not their own Fault that they sinn'd, they ought to be admitted presently to the Church again:" Without any thing directly about their Age, or their *Baptism*.

The Council of *Neocæsarea* says, "A Woman with Child may be baptiz'd when she pleases; for the Mother in this matter communicates nothing to the Child, because in the Profession every one's own Resolution is declar'd;" which certainly is not very favourable to the *Baptism* of *Infants*, in the modern Sense of that word.

The counterfeit *Dionysius* the *Areopagite*, or true *Didymus* of *Alexandria*, owns, "that the making Children also, who cannot yet understand the Divine Mysteries, Partakers of the Divine Birth, seems ridiculous; as also that the Bishops should teach the holy Things to those that are incapable of them, and should bestow the Things which by sacred Tradition they have receiv'd, upon such as have no sense of them; and more so, that others should pro-

(a) Mr. Wall's *History of Infant-Baptism*, c. vi. (b) Chap. vii, &c.

" nounce the Renunciations and Holy Professions for them, in such a fashion as if they were doing it for themselves:" All which yet he vindicates as rightly done. So that he is an Evidence, such as he is, for our modern Infant-Baptism; yet does he here intimate, that there was a kind of ludicrous Instruction of the Children themselves still retain'd, which I look on as the remains of the antient real Catechetick Instruction preceding Baptism, not then quite lost in his Church of *Alexandria*: Tho' indeed the reality of the thing might possibly have been begun to be laid aside there, even in the days of *Origen*, as we have already observ'd.

Optatus speaks of Christ as of a *Garment*, with allusion to *Baptism*, and says, " It fits all Ages, and is not too big even for Infants;" but does no way intimate, whether those Infants were not old enough to be Catechumens first; and so he determines nothing.

Nazianzen, as Mr. Wall owns, seems not to have been baptiz'd in his Infancy, tho' his Father were a Bishop; yet does he exhort his Hearers thus: " If any of you have an Infant, *νήπιον*, let not Wickedness have the Advantage of time: Let him be sanctify'd from his Infancy: Let him be dedicated from his Cradle." Yet he speaks of some that " have it not in their power (or are not capable) to receive Baptism on account of their Infancy." He also says, " Shall we baptize Infants too? Yes, by all means, if any Danger make it requisite; because 'tis better that they be sanctify'd without their own Sense of it, than that they should die *unsealed* and *uninitiated*. And he mentions the typical *Seal* of Circumcision, and the *Anointing* the Door-Posts in *Egypt*, as of advantage, without a Sense of them." But for others, he gives his Opinion, " That they should stay three years, or thereabouts; [the number of years for Catechizing in the Constitutions,] " when they are capable to hear and answer some of the holy Words." So that we have here a Witness against Infant-Baptism in the modern Sense, excepting the Case of Danger of Death; but yet such an one as shews that this Practice was coming then by degrees into the Church.

Basil is suspected not to have been baptiz'd in his Infancy also. And by his Exhortations against the delay of Baptism, he plainly shews, that as to any constant Custom of baptizing the uninstructed Infants of Christian Parents, it was by no means yet settled in his Church; nay he rather implies, that the youngest Children then baptiz'd were catechiz'd before their Baptism; and so he is a Witness against this modern Practice also.

Ambrose speaks of " Little Children as then baptiz'd, and reform'd back again from Wickedness;" which must surely imply, that they were not Infants in our Sense, but capable of being wicked before their Baptism.

Chrysostom is express, that " they baptized Infants also, tho' they are not defiled with Sin, that they may be made Holy, &c." He also intimates, " that Baptism may be received in Early, or Middle;

" or

"or Old Age." He speaks of "*Anointing* Infants, and making the "*Seal* on their *Foreheads*;" but no where intimates those Infants were uncatechiz'd, or so young as we now call by that name.

N. B. Give me leave to observe here, what I ought to have observ'd before, That if this *Seal* of the Cross on the *Forehead* was not made in or join'd with the shape of a Greek Θ and Χ, or some such marks, for Θεός and Χριστός, God and Christ also, as is not improbable, the Anointing with Oil on the same *Forehead* before must have been probably after some such manner; because of the several Allusions to those *Names* as well as a *Seal*, on the *Forehead* of all Christians already set down.

Austin indeed was not only for the ordinary Practice of Infant-Baptism, but built on it that horrid and unchristian Doctrine of the Damnation of those Infants that died unbaptiz'd; and since his Authority, in all the *West* especially, soon came to be very great, no wonder if Infant-Baptism, in the present Sense, was the current Practice immediately.

In short, this corrupt Practice came in first from the pretended, but groundless Notion of the *absolute necessity* of Baptism to Salvation; and so at first was allow'd in that extraordinary Case of dangerous Sickness only; till by degrees the ordinary Age for it was shorten'd, the *opus operatum* was esteem'd more and more, and the real Qualifications and spiritual Intentions less and less; and till at last from Catechumens of about three years standing, who were originally the sole proper Subjects of Infant-Baptism, it came to be apply'd to Babes of three months, or three days, nay of three hours, or three minutes old, who could not be Catechumens at all. So successful was the Devil and his Agents in corrupting the very Fountain of our Holy Religion, and turning no small part of that sacred Ordinance of Initiation, which was design'd for so great a Means, and Motive, and Obligation to the strictest Holiness and Purity of Life, at our very Entrance upon Christianity, into little more than outward Ceremony and Formality, and exclusive of the least Knowledge in the Infant concern'd.

Observations from the Whole.

I. **T**HAT the Baptism of such Infants as are capable of Catechetick Instruction, and have been under it about three years, is for certain the Law of the Apostolical Constitutions, and of the known Books of the New Testament, and attested to by all Primitive Antiquity.

II. That the Baptism of Infants, or of such as are too young to be capable of the same Instruction, is utterly groundless, both in the Constitutions of the Apostles, where only the Original Law for Infant-Baptism is recorded, in the known Books of the New Testament, and in the two first Centuries of the Church.

III. That

III. That therefore the use of *Sureties*, or *Godfathers* and *Godmothers*, which only were introduc'd when such *Infants* were baptiz'd as could not answer for themselves, cannot belong to Times earlier than such *Infant-Baptism*; and so is without the least pretence to any Apostolical or truly Primitive Authority whatsoever.

IV. That these and many more Practices, Doctrines and Customs, which appear to have begun in the *West*, near *Rome*, and particularly in *Africa*, are to be look'd on as part of the *Roman*, *Western*, or *Antichristian* Corruptions, and to be accordingly rejected by every Christian.

V. That the Constitutions of the Apostles Accounts of this matter, and of *Baptism* in general, as to all its Parts and Ceremonies, are fully and undeniably attested to by the known Books of the New Testament, and by all the other oldest Remains of truly Primitive Antiquity; and so those Constitutions are to be own'd of the greatest Authority with us in all parallel Cases. Which Observation, in a lower Sense, is to be extended to the Recognitions also.

VI. The Administration of *Baptism*, as well as of the *Eucharist*, is an eminent part of the *Sacerdotal* Function and Duty, and not to be done by *Women*, nor by any of the *Laity*, no not even by the lower Ranks of the *Clergy*, nor by the *Deacons* themselves.

VII. Neither grown *Women*, nor *Girls* can be decently baptiz'd, as Christ has appointed, till the sacred Order of *Deaconesses* is reviv'd in the Church: Which Order is not only mention'd in the Constitutions, but in the New Testament it self, as own'd among us: *Phœbe* being expressly call'd *Deaconess* of the Church of *Cenchrea* by *Paul*, *Rom. xvi. 1.* how unwarrantably soever our *English* Translation avoids that solemn Appellation, and gives her the bare name of a *Servant*.

VIII. *Confirmation* is only a part of *Baptism*, or of the entire Solemnity of Initiation, and ought to be inseparable from it; and by consequence is no more confin'd to *Bishops*, than the performance of the other Parts of the same Solemnity, or the Administration of the *Lord's Supper*.

IX. The use of *Dipping*, and even of the *Trine Immersion* it self, is plainly sacred and unalterable in *Christian Baptism*; and the later Methods of *pouring on*, or *sprinkling Water* only, utterly unjustifiable among Christians.

X. The Antipædobaptists, by preserving the original Rules of the Gospel, both as to *Catechizing before*, and *Dipping at Baptism*, are so far the purest part of the Christian Church among us, and ought to be esteem'd accordingly by every Christian.

XI. Yet are the same Antipædobaptists very imperfect in their way of *Baptism* also; as particularly in not using the *Deaconesses* in *Womens Baptism*, nor *dipping naked*, nor using the anointing with *Oil before*, the *Trine Immersion* in, the sealing with the *Cross* by Ointment

ment on the Forehead, and *laying on of Hands*, after Baptism; to say nothing of their using a Form or Method different from the original one in the Constitutions. In short, all modern ways of baptizing are very imperfect, and ought to be reduc'd to the original Standard in the Constitutions immediately.

XII. The Doctrine of *Original Sin*, as stated in all the later Ages, was plainly deriv'd from some Reasonings about the *Baptism of Infants*, especially after it came to be apply'd to those that were a very few Years or Months old; because these having, to be sure, no *actual Sins* to obtain Remission for, and Baptism being suppos'd to be wholly for the *Remission of Sins*, it was concluded they must have *Original Sin* to obtain that Pardon for; tho' neither the Scriptures, nor the earliest Christians ever reason'd in that manner; nor is it intelligible how *Original Sin*, which was involuntary, should properly need Forgiveness: and so this Doctrine stands upon a very weak Foundation.

XIII. This Admission of *Uncatechiz'd* and *Incapable Infants* to *Baptism* and the *Lord's Supper*, in a way so contrary to the original Institutions, has been one great occasion of the Formality, Disorders and Wickedness of all the later Ages; while bare external Rites have been made so necessary, without regard to their spiritual and moral Purposes; and the Church became full of Members, that neither knew nor observ'd the practical Duties of the Gospel; for the sake of which all such external Solemnities were, for the main, originally design'd by our Saviour, and to which Design they were, in their first Institution, so admirably adapted by him.

XIV. As soon as ever the *Constitutions of the Apostles*, and their sacred Laws were set aside, and human Additions or Alterations were made therein by Churches, Councils, Bishops, or the Temporal Power, the true Christian Religion, as it was at first deliver'd, began to be corrupted, its real Designs superseded, its Ordinances polluted, the Scriptures misinterpreted, and Antichristian Tyranny, Superstition and Idolatry, with all their woful Consequences, gradually introduc'd. Nor will the Church ever recover her native State, or get clear of these fatal Mischiefs, till she receives and obeys those Doctrines and Rules which the Apostles have therein transmitted to her from her ever blessed Redeemer.

Sept. 29 1712.

WILL. WHISTON.

F I N I S.